

TO SEEKERS OF THE KINGDOM OF GOD.

Our God reveals no truth for man to mend.

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," Matth. vi. 33. What did the kingdom of God consist of? First, a King; secondly, officers; thirdly, laws; and, fourthly, subjects to be governed by those laws and the gifts of the Holy Ghost, as we learn by the following: "And Jesus came and spake unto them (after his resurrection), saying, all power is given unto me in heaven and in earth," Matth. xxviii. 18. By this we learn that Jesus is the King and Great Lawgiver of the Kingdom of God. "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in my name, he may give it you," John xv. 16. Here we learn that the Apostles were the officers; and Jesus said unto them, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world," Matth. xxviii. 19, 20. "I indeed have baptized you with water; but he (Jesus) shall baptize you with the Holy Ghost. And it came to pass, in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he (John) saw the heavens opened, and the Spirit, like a dove, descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased," Mark i. 8—11. Here we learn that Jesus was first baptized with water, then the Holy Ghost descended on him, like a dove, He setting the example for sinners to follow him. "For I came down from heaven, not to do mine own will, but the will of him that sent me," John vi. 38. "For the Father judgeth no man; but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him," John v. 22, 23. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak," John xii. 48—50. Can we honour Jesus without obeying his commandments? No. "And why call ye me Lord, Lord, and do not the things which I say," Luke vi. 46. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only," James ii. 19—24. By this we learn that faith without works is dead, being alone. Hence those that believe in Jesus, and his word, and do not obey it, hath one that judgeth him, "even the word that I (Jesus) have spoken shall judge him in the last day;" for "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God," John iii. 5.

Now, kind reader, if you believe in Jesus, and love him, I beseech you to manifest your faith in him by your works, as the Apostle Paul did. "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord," Acts xxii. 16. "Now, when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you, in

the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise (of the Holy Ghost) is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," Acts ii. 37—39. By this we learn that baptism is for the remission of sins; and as the mode of baptism is of great importance to every lover of truth, let us see if we can find the true mode. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," Rom. vi. 3—5. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism; wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead," Col. ii. 11, 12. By the above we learn the true mode of baptism—Jesus said, "born of the water;" Paul said, "Ye have been buried and planted together in the likeness of (Christ's) death." As water is an element, an adult person can be buried in it; and coming forth out of it will constitute a birth of the water, and nothing short will.

How humble and striking the likeness of the Saviour's death and resurrection, when an adult person is buried in water and rises to newness of life, that the body of sin might be destroyed through the faith of the operation of God. "Therefore, strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able," Luke xiii. 24. For, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity," Matth. vii. 21—23. "The baptism of John, whence was it? from heaven or of men? And they reasoned with themselves, saying, If we shall say from heaven, he will say unto us, Why did ye not then believe him?" Matth. xxi. 25. "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," John vii. 16, 17. As baptism is for the remission of sins, as we have shown above from the Word of God, (and he never gave his Word for man to mend), He said unto them, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained," John xx. 23. And these are the words of Jesus, and the law of his kingdom. "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following," Mark xvi. 15—20. (Ought this to be mended?) "Now the first fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love; which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God. When they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Now when the apostles which were at Jerusalem heard that they (the Samaritans) had received the word of God, they sent unto them Peter and John; who, when they came down, prayed for them, that they might receive the Holy Ghost: for as yet he had fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost," Acts viii. 12—17.

Also saith Paul, "John verily baptized with the baptism of repentance, saying

unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." (And John said), "I knew him not, but that he should be made manifest to Israel, therefore am I come baptizing with water," John i. 31. "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve," Acts xix. 4—7. By the above we learn, that the Holy Ghost was given by the apostles laying on their hands and praying to God that they might receive it, the Lord confirming the word with signs, following the believers that had been baptized in water for the remission of their sins. But, says one, I was baptized when a little child! Well, did you believe or know any thing about Christ then? Had you transgressed any law then? for transgression of the law is sin. No. Then your baptism is of no use; for belief and repentance precede baptism. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and the laying on of hands, and of resurrection of the dead, and of eternal judgment." Heb. vi. 1, 2. "But there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. i. 7, 8. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine (of Christ), receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds," 2 John 9—11. "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lust. These be they who separate themselves, sensual, having not the Spirit," Jude 17—19. "This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever LEARNING, and never able to come to the knowledge of the truth," 2 Tim. iii. 1—7. For there is "one Lord, one faith, one baptism." "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men," "that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (What for?) for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: (How long were they to continue?) till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," Eph. iv. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds

of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is (the true church of) Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit," 1 Cor. xii. 1—13. These are the blessings to be enjoyed in the kingdom of God by those that will obey the law of the kingdom. And we are his witnesses, as also the Holy Ghost. Therefore quench not the Spirit, despise not prophesyings, prove all things, hold fast that which is good. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," Isa. viii. 20. Therefore, trust no longer to such as say you can enter the kingdom of God without being born of water.—"For, behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall (then) be, as with the people, so with the priest; for the Lord hath spoken this word; the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, CHANGED THE ORDINANCE, (and) broken the everlasting covenant; therefore the inhabitants of the earth (shall be) burned! and few men left," Isa. xxiv. 1—6. For we have learned from the word of God that Jesus is the King of the kingdom of heaven. Second, that the apostles were the officers of the kingdom, being called by Jesus to preach the gospel—that being the law of his kingdom. Third, the gospel is faith, repentance, and baptism—being buried in water for the remission of sins; and, fourthly, the laying on of hands for the gift of the Holy Ghost, and the signs following the believers, the Holy Ghost causing them that believed and had been baptized to speak with other tongues; gifts of healing, working of miracles, prophecy, discerning of spirits, and the interpretation of tongues, which are the blessings to be enjoyed in the kingdom of God on earth.

Now, kind reader, if you wish to receive the Spirit of truth and the blessings of the God of Abraham, Isaac, and Jacob, obey the law of the kingdom of God as the Apostle Paul did, and you will receive the Spirit, even the Comforter, which is the Holy Ghost, whom the Father will send in the name of Jesus; and it will show you things to come; for this promise is to you. For Jesus said, "Go ye into all the world and preach the gospel to every creature, saying, he that believeth and is baptized shall be saved, but he that believeth not shall be damned;" and these signs shall follow them that believe. Now, if the gospel is preached, and there is true believers in Christ on the earth, the signs that Jesus said should follow them must follow the believer; for Jesus said they should follow the believer in all the world. "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," Matth. v. 19, 20. Wherein does the righteousness of Christian professors exceed the righteousness of the *ancient* Scribes and Pharisees, if these gifts and blessings do not now follow believers? For if it became Jesus to fulfil all righteousness, by being baptized and being made perfect, to become the Author of ETERNAL SALVATION to all them that obey him; how, therefore, can any of Adam's fallen posterity fulfil His law of Righteousness without being baptized. For Jesus saith, "Except a man be born of WATER and of the Spirit, he CANNOT enter into the kingdom of God." For he never gave his Word for man to mend. May you be led into the truth as it is in Jesus Christ, and be saved from the evils to come, and receive a crown of eternal life in the world to come, is the prayer of your servant, for Christ's sake, *Amen*,

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